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Rise Of Negro Anti-Semitism Setback To Zionist Plotters

By AUSTIN J. APP, Ph.D.

Reprinted from American Mercury

What a few years ago no one suspected, and with the Philadelphia and Los Angeles riots was noticed but suppressed, has in the last few months been confirmed and found expression: namely, that the American Negroes who were expected to love the Jews as their Civil Rights champions more often resent them as their exploiters.

On October 13 and 16, for example, the popular television hour, "The David Susskind Show," carried a one-hour program advertised in the daily papers as "the Negro adults who hate Jews air their opinions." The main complaint of the three educated Negroes who appeared was that while Jews talk Civil Rights for Negroes they exploit them in the stores and shops. And one of the participants, a woman, surprisingly complained that Jews in the press and radio and television brainwash public opinion, even to the point of inducing hatred for some nations like Japan and Germany, one year, and other nations, such as China, the next.

The American Jewish Congress reacted violently to this program. Its executive director, Will Maslow, telegraphed:

"We are shocked at David Susskind's pandering to sensationalism by turning his program over to three Negro anti-Semites."

The National Review (Nov. 1, 1966) commented on this that "the impossible Mr. Susskind's principal contribution to anti-Semitism lies in his being Jewish."

The pained and shocked Jewish recognition of Negro ill-will is well expressed in a column by one Nathan Ziprin on "Negro-Jewish Relations" in the Jewish family newspaper American Examiner (July 21, 1966) as follows:

" . . . If one were to scan the list of participants in freedom marches and other manifestations of protest, it would be found that Jews proportionately were more widely represented than any other religious or ethnic group in the country. Moreover, Jews have been in the forefront of the Negro struggle for justice long before it became fashionable for elements in other pastures to say amen. Why then this sudden climate of anti-Semitism in the Negro community, not only on a mass level but among intellectuals as well? Surely the Jew is not to blame . . . "

What Mr. Ziprin calls "this sudden climate of anti-Semitism in the Negro Community" was probably not really sudden and really is not racial, as the word anti-Semitism suggests, but is simply resentment of some Jewish practices.

The First Evidence

The first evidence of it came in the reports of the Philadelphia riots in 1964. After the destruction and looting running into millions was surveyed, it was found that primarily Jewish stores had suffered. Then the Negro leader Cecil Moore confirmed the suspicion when he thundered:

"Don't mention exploitation to me, I've seen the worst of it. I mean when a man buys a pair of $5 shoes for a dollar a week, he winds up paying $12 for the shoes. And the rotten meat, the packages of chicken that say 5 lb. and weigh 4 and one-half lb., the stale bread and the high rents. I warned them in 1959 that the exploitation was going to blow the top off. I told them again in 1963, but the merchants did nothing to stop it. Well, the people up there won't wreck those stores again. We'll just boycott them. The Negro store that got wrecked was owned by a man named Richberg. They thought he was a Jew."
—(See Time, Sept. 11, 1964)

Watts Riots

The second evidence to hit the incredulous American and the stunned Jewish people emerged from the Watts riots in Los Angeles in August, 1965. Though the news media hesitated to believe or to report on the anti-Jewish aspects, these could not be entirely ignored. An AP Report on the Watts riots carried the following paragraphs:

"An anti-Semitic note was injected in some answers. 'All those stores that were ruined are owned by Jews who live in Brentwood and Beverly Hills,' said one Negro. 'They have been bleeding us for years . . . None of these merchants ever have put a cent of their profits back into bettering the Watts business district,' he said. A half-dozen others echoed his feelings."
(See Phila. Inquirer, Aug. 18, 1966)

The widely known author and columnist, John Dunne, in a story in the Saturday Evening Post (Nov. 6, 1965), entitled "Watts: the fire next time," described how some months after the riot he walked "past the burned out stores which still lined the streets of Watts like missing teeth." The editor, Mrs. Pat Alexander of the Herald-Dispatch, a Negro publication claiming a circulation of 35,000, said to him, "What the Negro hates is the awful deceit by the Jews. The whole civil-rights movement is a branch of Zionism." When a Commission disclaimed "any Communist influence in the Watts Revolt," the same Herald-Dispatch editorialized:

"This is understandable if you understand the nature of Communism in the United States. Communism in the United States would never permit the burning of Jewish Businessmen's establishments such as was the case in the Watts or Los Angeles Negro Communities (Dec. 23, 1965)."

The anti-Jewish aspect in the burning and looting of Jewish stores during the Negro riots was soft-pedalled in the press. The very papers which featured the profaning in Munich of some Jewish tombstones by three German teenagers and editorialized upon it as a monstrous crime and an alarming proof of neo-Nazism, hushed up as much as possible the anti-Jewish aspects of the riots. The same Jewish organizations that enthusiastically sniff out and blow up to huge proportions any whiff of German anti-Semitism, and that snoop about in America to find traces of it among Gentile Americans and almost gloatingly announced an alleged finding that those Americans who go to Church most are the most anti-Semitic, were too stunned about signs of Negro anti-Semitism to want to recognize it. They are eager for signs of German anti-Semitism, which they publicize as a confirmation of the congenital and collective evil nature of the Germans, but they are appalled that the unspoiled, semi-pagan children of nature, as they Rousseauistically regard the Negro, could possibly dislike so wonderful and sympathetic a people as themselves. Like Noah's sons, they shamefacedly preferred to cover up this Negro ill-will. A featured writer in the Anti-Defamation League Bulletin (March, 1966), for example, writes, "I think there is too much time spent

(Continued on Page 4)

ZIONISTS INSTIGATE STRIFE AND EXPLOIT NEGROES

ADAM YARMOLINSKY — Former Special Assistant to Secretary of Defense, who, according to Congressman S. Edward Herbert, ordered troops integrated, and when protests were raised by negroes and whites, Yarmolinsky stated "he did not give a damn whether they wanted to be integrated or not, that they would be integrated." (Cong. Record. Aug. 7, 1963).

SAUL ALINSKY — Zionist "professional radical" community organizer who has established "power based" social action groups among poor and racial minorities in 44 cities, has stated: "Irreverence is basic to a free society." According to the N.Y. Times, this agitator is "emerging as a major force in the revolution of the powerless people."

ABE FORTAS — Top White House aide, who helped draw up the infamous Gesell Report, an integration plot to wreck the Armed Forces.

Can The Whole World Be Wrong?

Jesus Condemned Pharisees

The Jews even incurred the wrath of Our Saviour, Jesus Christ, who upbraided them in the following verses of the 23rd Chapter of St. Matthew:

(15). "Woe to you scribes and Pharisees, hypocrites: because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell twofold more than yourselves.

(27). "Woe to you scribes and Pharisees, hypocrites: because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all filthiness.

(28). "So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity.

(33). "You serpents, generation of vipers, how will you flee from the judgment of hell?"

WE HAVE BEEN WARNED FOR NINETEEN CENTURIES

In the Gospel of St. John, Ch. VIII, 37-44, is reported a discussion between Christ and the Pharisees (Jews of today).

"YOU ARE OF YOUR FATHER THE DEVIL, AND THE DESIRES OF YOUR FATHER YOU WILL DO. HE WAS A MURDERER FROM THE BEGINNING, AND HE STOOD NOT IN THE TRUTH; BECAUSE TRUTH IS NOT IN HIM. WHEN HE SPEAKETH A LIE, HE SPEAKETH OF HIS OWN: FOR HE IS A LIAR, AND THE FATHER THEREOF."

Wars, revolutions, riots, uprising, for which so many Jews have admitted the responsibility of their race, are a work of MURDER, a work of the devil.

Schisms, heresies, subversive propaganda, false doctrines, misrepresentation of facts and events, for which so many Jews have admitted the responsibility of their race, are a work of LIES, a work of the devil.

The history of contemporary misfortunes can be summed up to two things: LIES which mislead men and peoples, MURDERS through wars and revolutions which surge from misguidance.

There Is Only One World Problem: THE "JEWISH" PROBLEM

Jewish leaders, books and newspapers state that:

Jews dream of a world domination and work for the realization of that dream;

Jews control the financial and economic life of the world; they have the power to instigate crises and unemployment, in order to ruin individuals and states, and prepare revolution; Jews are born revolutionists and supply the leadership and execution of all great revolutions;

Jews are the creators, leaders, propagandists and money-purveyors of Marxism (socialism, communism, bolshevism);

Jews want all nationalities and religions to disappear, in order to bring forth the "one world" which would deliver world domination unto them;

Jews, through their powerful means of propaganda (cinema, publishing houses, news agencies, organizations of all sorts) work for the choking of national, racial and religious sentiment, so as to bring down the civilization built by all peoples;

Jews control secret societies, which form provisional governments and turn all political and social upheavals to the profit of Jewry;

Jews are not nationals, in whatever country they may be, but are essentially Jews and cannot think as other citizens think;

Jews are at the very root of all troubles, all perturbations, all conflicts, all revolts of the Modern World; they gradually judaize other peoples by the influence of their organizations, and work towards bringing them to believe, think and live as Jews;

Jews want to immolate all peoples as victims for the health and survival of their Golden Calf.

WHY ARE JEWS UNIVERSALLY CONDEMNED?

Every country has evicted its **Jews**, every nationality has found them repugnant, religious leaders throughout the world have condemned them . . . not because they are **Jews**, but because of what they have done.

ENGLAND: Jews expelled in 1290 by Edward I. Not permitted to re-enter till 1655.

FRANCE: Expelled in 1306 by Philip the Fair. A few were permitted to return, but were again evicted in 1394. Jewish settlements remained in Bordeaux, Avignon, Marseilles, (from where they were evicted in 1682) and in the northern province of Alsace.

SAXONY: Expelled in 1349.

HUNGARY: By 1092 the Jews were in control of Hungary's tax collections. In 1360 they were expelled but later returned. In 1582 they were again expelled from the Christian part of Hungary.

BELGIUM: Expelled in 1370. A few settled there again in 1450, but no large numbers came till 1700.

SLOVAKIA: Ousted from Prague in 1380. Many settled there again after 1562. In 1744 Marie Theresa expelled them again.

AUSTRIA: Expelled in 1420 by Albrecht V.

NETHERLANDS: Expelled from Utrecht in 1444.

SPAIN: Expelled in 1492.

LITHUANIA: Expelled in 1495 by Grand Duke Alexander. They later returned.

PORTUGAL: Expelled in 1498.

PRUSSIA: Expelled in 1510.

ITALY: Expelled from Kingdom of Naples and Sardinia in 1540.

BAVARIA: Banned permanently in 1551.

Jews were not permitted to enter Sweden until 1782. None were permitted to enter Denmark before the 1th Century and they were not allowed in Norway after 1814. Today only a handful reside in all Scandinavia.

57 edicts designed to protect the Christian community from Jewish aggression and opposition have been issued by 29 Popes down through the centuries.

1732-99—George Washington called Jews "Pests to Society."

1706-90—Benjamin Franklin stated "They should be excluded by the Constitution."

1822-85—President Ulysses S. Grant expelled Jews from the U.S. Treasury.

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Can the Whole World Be Wrong?

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World Jewry in Retrospect

Jack Tenney in CRY BROTHERHOOD, also gives a few sound reasons why Jews are universally disliked.

"Few reasonable men will attempt to refute the proposition that "a people within a people" (or a "state within a state") is incompatible with social tranquility and the security of the state itself. Yet this is the exact situation that existed in every European country where the Jews resided.

"Why has no one shed public tears over the expulsion of the Jesuits from France—and the other countries of Europe? Who, today, mourns over the plight of Christians caught in the cross-currents of French political intrigue — Christians who fled the land of their birth, suffered exile and death, and whose property was confiscated when they were on the losing side of the argument? When the number of Christians who so suffered is tabulated it towers in gigantic proportions over the comparatively infinitesimal number of Jews who allegedly suffered at the hands of Christian Europe. Yet those Christians sleep unwept and all but forgotten in the annals of apologetic history.

"In Spain the Jew was on the side of the Moslem invader, even though the Moor had expelled him from Grenada in 1066. While unquestionably there was greater affinity between the Jew and the Moor, Jewish sympathy for Islam was not derived from a sense of love for the followers of Mohammed; it was because Jewry despised Christianity more intensely. The centuries had proved that the Jew was as incapable of living in tranquility with the Moslem as he was in living with the Christian. Jewry had been expelled from northern Africa and Moorish Spain from time to time, especially in what the Jews have called the Almohade "persecution" in 1146. Omar, the second Caliph, had banished all the Jews from Holy Arabie in 640. In 1172 they had been run out of Yemen. And they had not fared better in Persia, Bablyon and Egypt. The expulsions of the Jews from Spain in 1492 — estimated at between 160,000 and 200,000 — has been the melancholy tale of Jewish writers ever since; a sad story, depicting simultaneously the incredible cruelty of Ferdinand and Isabella and the Catholic Church, and the noble innocence of the Jews! Yet, a century later, Spain expelled a MILLION Morriscos from its borders — TWO HUNDRED THOUSAND OF WHOM PERISHED IN EXODUS! The fact that this decree of banishment fails to solicit the sympathy and tears of the world can only be explained by lack of clever propagandists in Islam.

"What caused the Jew to be so universally disliked? He was unable to live in peace in Asia, Africa, or Europe. He was always invited, and no one asked him to stay. He was always invited to leave and always had to be driven out. He had no errand, no mission, no message for Europe. He had nothing in common with Europeans. As a matter of fact he despised them, and held nothing but contempt for their religion, their governments and their institutions. He was in Europe solely for his own purposes. And in coming he announced that he was the chosen of God; that he had given the Christian his Christ, and permitted the Christian to use the Jews' ancient Bible. In his braggadocio he claimed everything Christian except Good Friday and Easter."

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"A RACE OF VULTURES . . . WHICH PERSECUTES ALL OTHERS . . ."

SAMUEL ROTH in JEWS MUST LIVE

In 1934, the New York Jew Samuel Roth, a well-known author and publisher, had a 320-page book edited by the Golden Hind Press, Inc., illustrated by John Conrad. Previously Roth had published two books in defense of his race against anti-Semitism, "Europe" (Liveright, 1919) and "Now and Forever" (McBride, 1925), Israel Zangwill used to quote those books. By studying why Jews had been unpopular in all centuries and all countries, after having examined them more carefully and having "tasted" more of them, Roth changed his opinion completely and fully approved the arguments of those who defend their countries against the silent Jewish conquest. As soon as the book was published, Roth was assailed from all quarters with ferocity and Jews tried, but vainly, to have him declared insane. The following are some excerpts of this book, "Jews Must Live:"

HYPOCRISY AND CRUELTY

"Disraeli set the Jewish fashion of saying that every country has the sort of Jews it deserves. It may also be true that the Jews have only the sorts of enemies they deserve, too."

"Jewish history has been tragic to the Jews and no less tragic to the neighboring nations who have suffered them. OUR MAJOR VICE of old, as of today, is PARASITISM. We are A PEOPLE OF VULTURES living on the labor and the good nature of the rest of the world."

"But despite our faults, we would never have done so much damage to the world if it had not been for our genius for evil leadership . . . Granted our parasitism. Certain germ-parasites are essential to the steady flow of blood through the arteries of an organic body. The shame of Israel comes not of our being the BANKERS and the old clothesmen of the world. It comes, rather, of the stupendous hypocrisy and cruelty imposed on us by our fatal leadership, and by us on the rest of the world."

"For the first of all Jewish creeds is that Jews must live. It does not matter how, by what, or to what end. Jews must live. And so a return was made to the ancient policy of conquest by the more peaceful and delicate methods of cheating, lying and pimping."

ANTI-SEMITISM

"Here I merely wish to reaffirm the fact that anti-semitism is so instinctive that it may quite simply be called one of the primal instincts of mankind, one of the important instincts by which the race helps to PRESERVE ITSELF AGAINST TOTAL DESTRUCTION. I cannot emphasize the matter too strongly. Anti-semitism is not, as Jews have tried to make the world believe, an active prejudice. It is a deeply hidden instinct with which every man is born. He remains unconscious of it, as of all other instincts of self preservation, until something happens to awaken it. Just as when something flies in the direction of your eyes, the eye lids close instantly and of their own accord. So swiftly and surely is the instinct of anti-semitism awakened in man."

PERSECUTORS

"Have not Jews been admitted from time immemorial, freely, kindly, almost happily by every nation at whose gate they have knocked for admittance? The story of the Jews, as they have themselves written it out, has always gone out ahead of them, to spread through the foreign peoples and evoke in their minds curiosity and pity. Have the Jews ever had to petition a country for admission — the first time?"

"Read for yourself the story of the progress of Jewry through Europe and America. Wherever they come they are welcomed, permitted to settle down, and join in the general business of the community. But one by one the industries of the country close to them because of unfair practices . . . until, it being impossible to longer hold in check the wrath of a betrayed people, there is violence and, inevitably, an ignominious ejection of the whole race from the land. There is not a single instance when the Jews have not fully deserved the bitter fruit of the fury of their persecutors.

"We come to the nations pretending to escape persecution, we the most deadly persecutors in all the wretched annals of man."

"The disease is a sort of moral gonorrhea known as Judaism, and seems to be, alas, incurable. The results as any good doctor will tell you, are invariably treacherous and unhealthy. If you are in doubt take a look at any Jew-ridden country in Europe. If you need to be further convinced, take a look at what's happening in America."

THE CARDINAL PROFESSIONS

"There would not be so much harm in the Jews taking in such immense droves to the practice of the cardinal professions if they approached them in the proper spirit. But the Jew does not, cannot, turn to the law with anything like reverence for the profession or for its splendid traditions."

"The attitude of a young Jew towards his profession is really like that of a gangster towards a new racket. The real end is the amount of money it is likely to yield him in exchange for the smallest investment of labor and enthusiasm."

"The Irishman, the Italian and the Greek become criminals out of sheer necessity, and remain so only as long as the necessity lasts. As in every other thing the Jew touches, he immediately conceives of it as a career."

"It is my honest belief that nothing the Jew does in America is essential to its welfare. On the contrary, a great deal of what the American Jew does is subversive of America's best interests."

"The Jew in America is forever engaged in the fascinating pursuit of creating everything he needs out of nothing — his modest opinion of the gentile world about him."

THE JEW IN BUSINESS

"America is full of businesses bearing old Christian names, but which are really owned and run by Jews. Most of them have been acquired in the manner I have just described, the way the Jew creates something out of nothing (slow strangling).

"The Jew better than anyone else in the world knows how to dispossess the poor and the members of the middle classes. To fit this case, the old P. T. Barnum adage needs only a little changing. A gentile enters business every minute, with two Jews waiting to take him out of it."

"We see the Jew, in business, as promoter, money-lender, salesman par excellence, the author and chief instigator of a system of credit by which a nation-wide usury rises like a Golem with a million hands on a million throats, to choke the honor and the freedom-of-movement of hard-working people."

"Judaism is not a religion, but a misfortune", said Heine in one of his bitter moments. He was thinking of his own unhappiness, however. No one has as yet calculated the extent of its misfortune to the rest of the world".

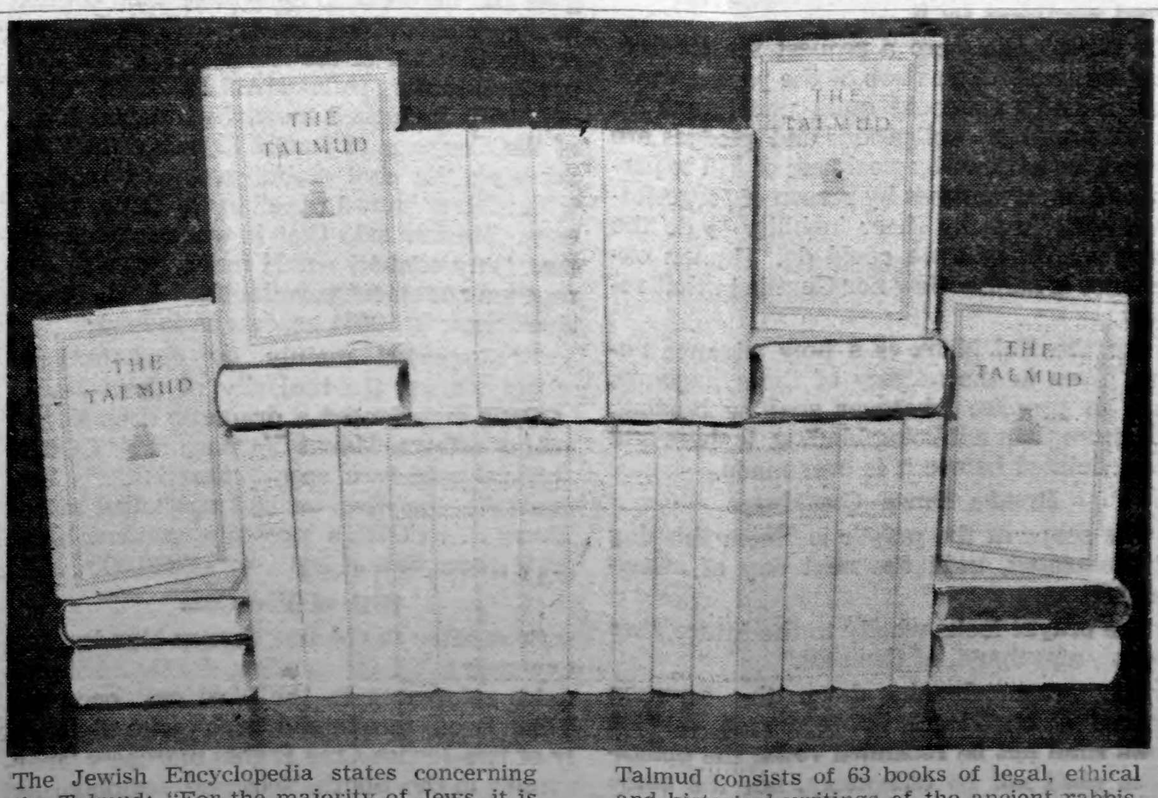
LOYALTY, A CASE FOR DISMISSAL! —

Rabbi Stephen Wise, Zionist Leader, is the Editor of the Monthly Magazine "Opinion."

The April (1937) number carried the mention of three prizes awarded to writers on the subject: "The Way To Combat Anti-Semitism". One prize-winner, Rabbi Victor Eppstein, proposed:

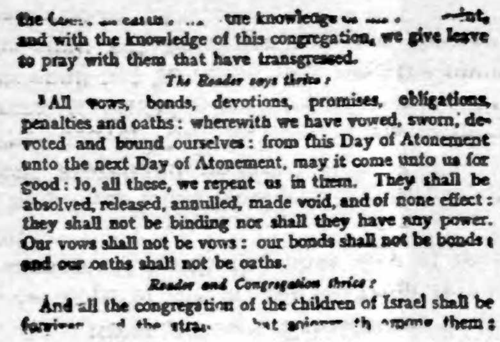
"The present program of palliative relief must give way to a program of fundamental reconstruction. American Democracy MUST BE SOCIALIZED by subjecting industrial production and distribution to the will of the people's Congress. The first step is to ABOLISH the Federal veto and to enlarge the express powers of the National Government through immediate constitutional amendment. A GRADUAL MARCH IN THE DIRECTION OF SOCIALIZATION WILL FOLLOW. At the same time, energetic measures must be adopted to prevent the inevitable reactionary attempt to overthrow democracy. In Spain the Government found it necessary TO ARM ITS WORKERS. In America, let it be beforehand by strengthening the organization of labor; AND BY SYSTEMATICALLY REMOVING FROM KEY POSITIONS IN ARMY AND NATIONAL GUARD ALL OFFICERS WHOSE LOYALTY TO THE CONSTITUTION MAY BE QUALIFIED BY CLASS ALLEGIANCE."

London Jewish Savant, Dr. OSCAR LEVY, in "The World Significance of the Russian Revolution", says: "We Jews have grievously erred. We who have posed as having given to the world 'the' Saviour, are today nothing else than its seducers, its destroyers, its incendiaries, its executioners. We who have promised you a New Heaven, have given you A New Hell".



The Jewish Encyclopedia states concerning the Talmud: "For the majority of Jews, it is still the supreme authority in religion . . . It occupies a prominent place in the curricula of the Rabbinical Seminaries." Rabbi Morris N. Kertzer, Director of Interreligious Activities of The American Jewish Committee, stated in his article titled "What Is a Jew" published in Look Magazine for June 17, 1952: "The Talmud consists of 63 books of legal, ethical and historical writings of the ancient rabbis. It was edited five centuries after the birth of Jesus. It is a compendium of law and lore. It is the legal code which forms the basis of Jewish religious law and it is the textbook used in the training of rabbis." The Talmud has been condemned by Popes and religious leaders from the time of Christ to date.

KOL NIDRE — A JEWISH PRAYER TO ABSOLVE ALL VOWS



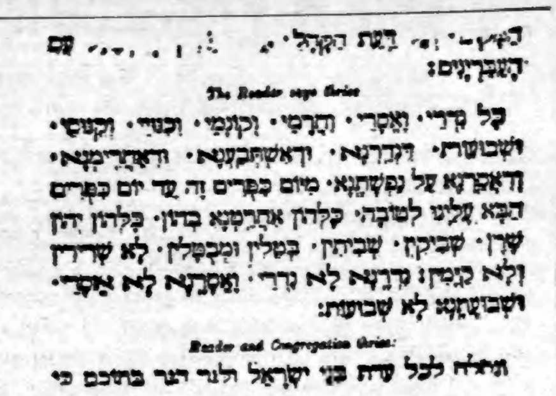
the [illegible] the knowledge [illegible] and with the knowledge of this congregation, we give leave to pray with them that have transgressed.

The Reader says thrice:

All vows, bonds, devotions, promises, obligations, penalties and oaths: wherewith we have vowed, sworn, devoted and bound ourselves: from this Day of Atonement unto the next Day of Atonement, may it come unto us for good: lo, all these, we repent us in them. They shall be absolved, released, annulled, made void, and of none effect: they shall not be binding nor shall they have any power. Our vows shall not be vows: our bonds shall not be bonds; and our oaths shall not be oaths.

Reader and Congregation thrice:

And all the congregation of the children of Israel shall be [illegible] them:



[illegible] בעת הקהל [illegible] עם העבריינים:

The Reader says thrice

כל נדרי ואסרי וחרמי וקונמי וכנויי וקנוסי ושבועות דנדרנא ודאשתבענא ודאחרימנא ודאסרנא על נפשתנא מיום כפורים זה עד יום כפורים הבא עלינו לטובה כלהון אחרטנא בהון כלהון יהון שרן שביקין שביתין בטלין ומבטלין לא שרירין ולא קימין נדרנא לא נדרי ואסרנא לא אסרי ושבועתנא לא שבועות:

Reader and Congregation thrice:

ונסלח לכל עדת בני ישראל ולגר הגר בתוכם כי

The above is an actual photographic illustration of a London edition published under the authority of the late Chief Rabbi of the British Empire. It shows the notorious Kol Nidre prayer, in English and Hebrew, the wording being almost identical with that of the New York edition.

The Kol Nidre is a Jewish prayer named, from its opening words, "All vows" (kol-nidre). It is based on the declaration of the Talmud, Book of Nedarim, 23A-23B:

"He who wishes that his vows and oaths shall have no value, stand up at the beginning of the year and say: 'All vows which I shall make during the year shall be of no value.'"

It would be pleasant to be able to declare that this is merely one of the curiosities of the darkness which covers the Talmud, but the fact is that Kol Nidre is not only an ancient curiosity; it is also a modern practice. In the volume of revised Festival Prayers, published in 1919 by the Hebrew Publishing Company, New York, the prayer appears in its fullness:—

"All vows, obligations, oaths, or anathemas, pledges of all names, which we have vowed, sworn, devoted, or bound ourselves to, from this day of atonement, until the next day of atonement (whose arrival we hope for in happiness) we repent, aforehand, of them all, they shall all be deemed absolved, forgiven, annulled, void and made of no effect; they shall not be binding, nor have any power; the vows shall not be reckoned vows, the obligations shall not be obligatory, nor the oaths considered as oaths."

If this strange statement were something dug out of the misty past, it would scarcely merit attention, but as being part of a revised Jewish prayer book printed in the United States in 1919, and as being one of the high points of the Jewish religious celebration of the New Year, it cannot be lightly dismissed after attention has once been called to it.

Excuses Perjury

One of the most important aspects of Kol Nidre is that it suborns or excuses perjury in the Courts in the case of Orthodox Jewish witnesses, whose testimony, of course, is rendered worthless by it.

If the prayer were a request for forgiveness for the broken vows of the past, normal human beings could quite understand it. Vows, promises, obligations and pledges are broken, sometimes by weakness of will to perform them, sometimes by reason of forgetfulness, sometimes by sheer inability to do the thing we thought we could do. Human experience is neither Jew nor Gentile in that respect.

But the Kol Nidre is a holy advance notice, given in the secrecy of the synagogue, that no promise whatever shall be binding, and more than not being binding, is there and then violated before it is ever made.

Breaks Down Confidence

The scope of the prayer is **"from this day of atonement, until the next day of atonement."**

The prayer looks wholly to the future, **"we repent, aforehand, of them all."**

The prayer breaks down the common ground of confidence between men — **"the vows shall not be reckoned vows; the obligations shall not be obligatory, nor the oaths considered oaths."**

It requires no argument to show that if this prayer be really the rule of faith and conduct for the Jews who utter it, the ordinary social and business relations are impossible to maintain with them.

Samuel Roth, in his book "Jews Must Live," boldly states:

"Certainly no other religion in the world has offered the world a spectacle as contradictory, as malicious, as full of the spirit of unreasonableness as the Jewish recital of the prayer KOL NIDRE during YOM KIPPUR."

"No matter what business he may undertake to promote with his neighbor, be it material or moral, he wants the Lord to understand in advance that there will be one implicit condition (a condition, however, he does not undertake to explain before entering into an argument): the execution of it must be favorable to Him, the Lord God, or it will be considered by the Jew void, of no account, utterly useless, as if it had never been mentioned, as if nothing relating to it had ever been negotiated".

"The Jew denies by his recital of Kol Nidre, even before he undertakes it, any possible responsibility in crime. Can it be doubted what a fearful influence for evil this must exert on his character as a citizen and as a human being?"

NEGRO "ANTI-SEMITISM"

(Continued from Page 1)

discussing the existence and extent of anti-Semitism among Negroes."

However after a Negro official in an infelicitous fit of temper invoked Hitler, Jewish patience was exhausted. On February 3, 1966, according to the New York Daily Post (March 18, 1966):

"Clifford Brown, a Negro and a local officer of CORE, declared to an audience, including a number of Jews: Hitler made one mistake — he didn't kill enough of you Jews. I am a racist and proud of it."

This understandably provoked a storm. When in answer to violent protests CORE spokesmen merely said they would investigate the outburst to determine the "context of the remark about Hitler," Will Maslow, executive director of the American Jewish Congress, according to HUMAN EVENTS, (Feb. 26, 1966) "resigned from the national board of the Congress of Racial Equality (CORE), accusing the civil rights group of reacting with 'flabby' moral fibre" to the Hitler reference. Maslow said that it was inconceivable that "any context would make Brown's outrageous statement permissible." Time Magazine (Sept. 9, 1966) reports as follows:

"Supported mainly by contributions from whites, the majority of them Jews, CORE experienced a dramatic drop in income after a Mount Vernon, N.Y. CORE official said in a speech that Hitler's big mistake was that he had not killed more Jews . . . CORE's income is running at a rate about half of last year's $800,000 . . . "

Sick of You Cats

Soon after the Mount Vernon blunder, in a Greenwich Village meeting, further unfortunate references to the Nazi era occurred. When two Negro intellectuals spoke slightingly of two Jewish Civil Rights marchers "martyred" in the South, someone remonstrated and referred "to the six million Jews killed by the Nazis." Thereupon the Negro Jazz musician, Archie Shepp, retorted that he was "sick of you cats talking about the six million Jews." And the once celebrated Negro, LeRoi Jones, according to Midstream: A Monthly Jewish Review (April, 1966) said that "He had 'his own dead to mourn' and therefore was bored with any reference to other victims of racism, whenever the six million Jewish victims of Nazi racism were called to his attention."

Therefore Midstream accuses LeRoi Jones of speaking "with a certain kind of German accent"! In the conservative, Christian National Review Max Geltman in June, 1966, frankly entitled an article, "The Negro-Jewish Confrontation," and the editors introduced it as follows:

"Negro anti-Semitism in the big cities is a fact," says Mr. Geltman. He suggests that Jewish shopkeepers move out of Watts and Harlem and that Negroes go into trade. (June 28, 1966, p. 621)

At any rate, the American Jewish leadership has reluctantly come to recognize that the Negro is not pro-Jewish and tends to resent Jewish direction of Negro organizations. Now the emerging Negroes want more power for themselves, they want to come to own the apartments and the businesses in Negro areas, and they resent landlords and businessmen who make their money in Harlem and Watts, but live in plush White suburbs.

WHY ARE JEWS DISLIKED BY NEGROES?

Why are Jews universally disliked? It is not because they are Jews, but because of what they have done and continue to do to their host nation.

A partial answer may be found in the following revealing excerpt from the Los Angeles Herald Dispatch, a patriotic Negro publication:

"When the Negro is born, he stands naked before the Jew. And the Jew stands ready to clothe him in physical and mental raiment which has been concocted to guarantee himself in running profit for many years to come.

"He is prepared to regulate the Negro's life from the cradle to the grave. Ninety per cent of what the Negro uses for food, clothing and shelter; and everything which stimulates his mental and physical environment is manufactured and sold to him by the Jew. And the only reason he gets free air is that the Jew has not yet figured out a way to bottle it up and sell it to him.

"Our mental powers are damaged almost beyond repair by the propaganda the Jew feels is necessary to keep us in tow as his chief commodity and source of revenue . . .

"Rabbi Levensen said in his article that after selling the Negro all of his necessities including the rent of his home, it was necessary for the Jew to sell him the liquor that he must have to keep him from despising himself . . .

"The Jew justly despises every cell and every fibre of our moral and physical being. Why? Because he knows the depths to which we have sunk in this American civilization more than anyone else in the world. He has wrapped himself around our wretched souls and capitalized on our misery for as long as we can remember . . . What other race of men would have stood by while the Jews enslaved their women, working them for nothing in sweat-shop conditions, and robbing them when they emerged to buy the necessities of life from him . . .

"Compare the well bred Jewish children with the children of our men who would rather send their money to the Jew through the liquor store, leaving their own children to roam the streets unsupervised, unloved and unfed. And those of us who strive for respectability find life almost unbearable as a result of heavy pressures from Jewish mortgagors, loan dealers, license officials and other standard bearers of economic torture who consistently hound us. Through artful deceit in the form of feigned friendship, the Negro is duped into the belief that the Jew is the Negro's common brother in persecution. But no man on earth can claim that dubious distinction."